

T H E  
SECOND COVENANT,

Which doth manifestly make known  
the end of the  
First Covenant & Priesthood,  
which could not continue by reason  
of Death.

O R T H E  
New Covenant  
O F  
LIGHT, LIFE, and PEACE,  
*Wherein*

The Lord in Righteousnesse,  
Establisheth the hearts of his people;  
Where they are taught of the Lord.

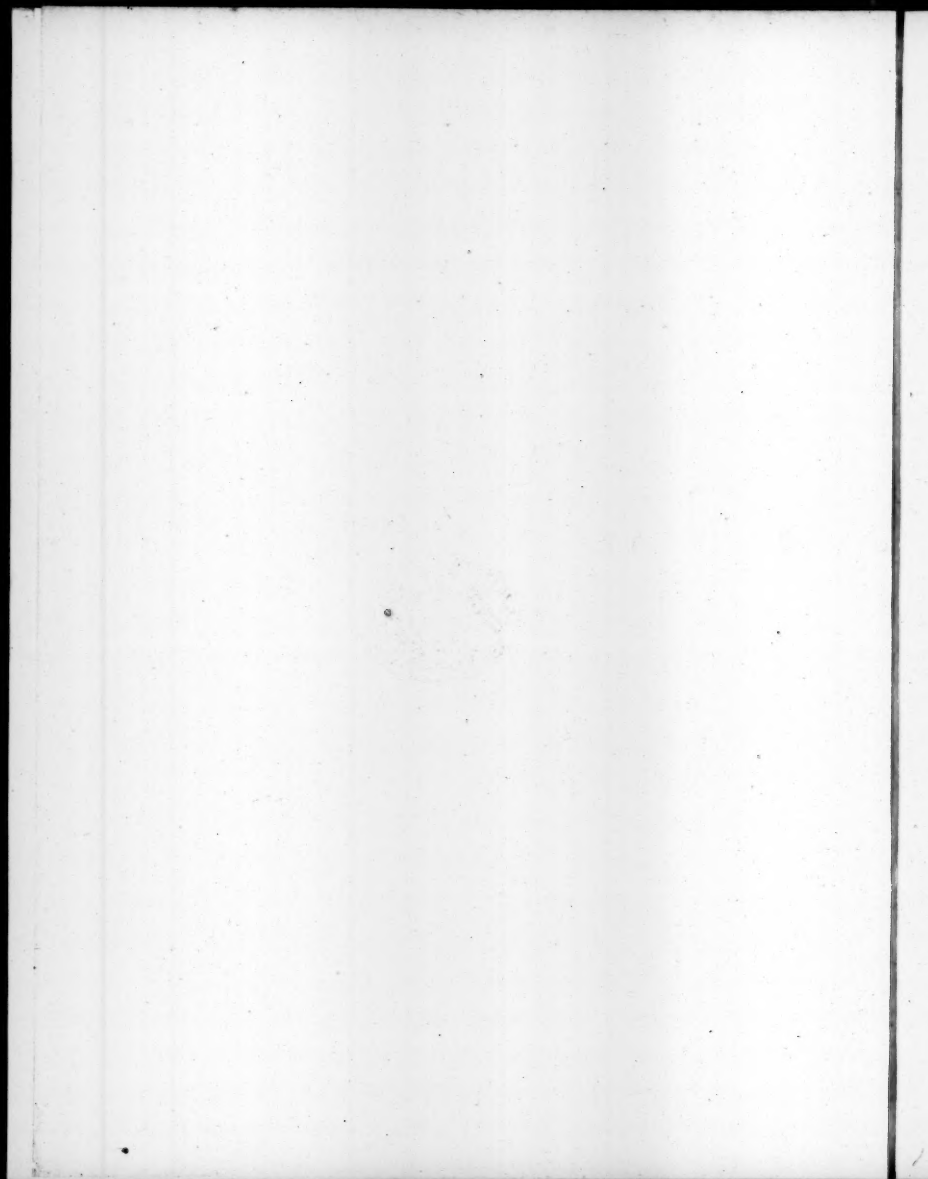
Also  
Herein is declared the Difference between  
*Christ's way*, and *Judas way*.

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By G. F.

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## THE Second Covenant.

*Which doth manifestly make knowne the  
end of the first Covenant and Priest-  
hood, that could not continue by  
reason of Death.*



**I**N the first Covenant *Exodus* 18. and *Deuteronomy* 4. there you may see how the people was taught the statutes of the Lord, and what they was to observe, and what they was not. The Priests lips was to preserve knowledge of the people, and they should take the Law at his mouth, for under this Priesthood the people received the Law, now this Law before changed, and the Priesthood changed, the Law by which the Priesthood was made. And in this first Covenant there was ordinances and statutes; but the second Priesthood being come who *Moses* prophesied of, who had the ordinances and statutes, which he gave to the Priests, and to others to teach to the people, who saw beyond them, for he saw Christ whom the people should heare, and the Prophets saw beyond those figures and ordinance, and they saw Christ; and *David* saw beyond them, and he saw Christ, which when Christ came whom they saw, who blotted out the hand-writing of ordinances

which formerly had been taught the people. And they was to teach them one another, and teach their neighbour, and their brother, and their children them, and write upon the posts and stones, and upon the walls, and make fringes upon their garments, to put them in remembrance of them. But Christ come the second Covenant, the everlasting Covenant, the first Covenant that is not everlasting in which was ordinances, which he blotted them out.

Now where the light is received, Christ is received the Covenant of God, and this lets every one see the first Covenant (and the first Covenant in which is ordinances, and the Priests lips that must preserve knowledge, the light that comes from Christ, let see this, the change of this Priesthood who was to keep knowledge to teach the people, the people was to seek at his lips, and to see the decaying of the first covenant which is not everlasting, and Christ which was to blot out the hand writing of ordinance, which be contrary to us which be in the light. So who be in the Covenant of light, sees the first Priesthood, whose lips was to preserve knowledge, the first Covenant decaying, and the ordinances blotted out; these that be in the light, in the new heart know God, and need not teach every man his neighbour, saying, know the Lord; for he that hath received the light, hath received Covenant with God, and growing up in the light, he is taught of Christ, and growes up in his knowledge; and he it is that preserves his knowledge; and not the first Priesthood, and he it is that gives him an understanding; and not the first Priesthood, and he it is that gives him life; and not the first Priesthood, and he it is that is the way; and not the first Priesthood, for the first Priesthood doth decay, and from him it is that he hath his food; and not from the first Priesthood, which is changed, and could not continue by reason of death.

*So God at sundry times and in divers manners, spake in times past to our fathers by the Prophets, but now in these last dayes hath spoken to us by the voyce of his Son, who is heire of all.*



all things, and upholds all things by the word of his power, who is the brightnesse of his glory, and the expresse image of his person, and this now is witnessed, *Heb. 1.* And *Moses* saith that saw beyond his ordinances, his statutes, his figures. *A Prophet will the Lord raise up like unto him, and every one that will not heare this Prophet should be cut off, marke;* and he that heares this Prophet that *Moses* said God would raise up, heareth him that blotteth out all the hand-writing of ordinances, and he it is that preserves his knowledge, now he that doth not heare him, this Prophet which God hath raised up which *Moses* spoke of, who follows the decaying things, the changeable Priesthood, and pleads for the ordinances that Christ blotted out, as you are turned to the light, to this Prophet may see with that which gave forth Scriptures, the statutes of them that be out of the life of it, and the Jewes which hold up the first Priesthood, and the ordinance and the first Covenant, for in these was their life, *John 6.* And Christ told them he was the bread of life, which come down from above; and said, is it not written in the Prophets they shall be all taught of God. And was there not in the first Priesthood, that was to teach one another, to say know the Lord, and know his ordinances, and know his Lawes, and was not this in this first Priesthood, and first Covenant, now Christ the second Priesthood, the second Covenant, the Prophet that *Moses* saw that the people should heare, which lighteth every man that cometh into the world, that all men through him might believe, he saith here it is written in your Prophets, ye shall be all taught of God, every one therefore that hath heard and learned of the father cometh unto me, marke; he that hath heard and learned of the Father cometh unto me saith Christ who is the way to the father, now them that hath not heard nor learned of the father, murmured against Christ and would not come to him. And did not God say when he had raised up his Prophet which *Moses* spoke of, that God would raise up that the people should heare, doth not God say this is my beloved Son  
 heare.

heare you him in all things, and doth not Christ say learne of me, *I am the way the truth and the life*, who blotted out all the hand writing of ordinances triumphing over them, the end of the Law to every one that doth believe in him for righteousnesse sake, the end of the Priesthood that could not continue by reason of death ; he is who lives for ever, and the end of the first Covenant that decayes, he is the everlasting Covenant that decayes nor, who is Gods Covenant of light, of life, of peace to his people, that all through him might believe.

And who are come hither shall know the Lord, and the blotting out of ordinances, and the changing of the Law, by which they were made, and the disanulling of the command which they had to take tithes of the people, and sees these ordinances blotted out which the people was taught, and sees that which did preserve knowledge, that Priesthood at whose lips the people was to seek the Law at his mouth. He that was made by a Law, that Law changed, and that Priesthood changed also, so that is the changeable the light which comes from the unchangeable discovers it, and they that are come to Christ the treasury of wisdom and knowledge, sees the end of the first, you are come to the beginning, who is the heire of all things, who was glorified with the father before the world began, Gods Covenant of light, life, and peace with his people, his everlasting Covenant, and who are here need not say, know the Lord, but shall witnesse the everlasting Covenant, and have the Law of God written in their hearts according to his promise, and such as are come hither to Christ the second Priesthood, the everlasting Covenant, him that blotted out the hand writing of ordinances ; Christ told them they should be halled before Magistrates out of Synagogues, for Magistrates holds up the first Covenant, and the ordinances which Christ blotted out ; the first Priesthood which lips was to preserve knowledge, Temple and Synagogues, and Christ said to them that were his disciples when they were brought before Magistrates, or scourged in

in the Synagogues, the holy ghost should teach them in the same houre what they were to say (marke) the holy ghost teach these that are come into the everlasting Covenant, as its knowne and witnessed at this day, with them that are in the Covenant of light, life, and peace, and the holy ghost doth teach them what to say in the same houre, to answer the Magistrate that holds up the first Priesthood, whose lips was to preserve knowledge, and the ordinances which Christ blotted out, and they that were disciples of Christ teach to this Priesthood, to shew them Christ Jesus out of the Prophets which speake of Christ that was to come, when he was come, they being found in the words of *Moses* and the Prophets, but out of the life of *Moses* and the Prophets, therefore was thy blind guides and lead others into the ditch, and so saw not that which *Moses* and the Prophets saw, and received it not when it came, though the Prophet spake of Christ which was to come, and so it is at this day with them that have the words of the Scriptures, but be out of the life, stands against the life that gave it forth, stands against the things it speaks of.

*Luke 12.*

So now they that are in the Covenant that is everlasting, the holy ghost doth teach them what to say in the same houre, when they are brought and halled out of the Synagogue and before the Magistrate, or before the changeable Priesthood, whose lips preserves the peoples knowledge, and Magistrates and people looks at them, and so doth not own the everlasting Covenant, Christ Jesus the Prophet to heare him, which God hath raised up, which *Moses* prophesied of, and all the Prophets prophesied of, which now thousands witness glory to the Lord God for ever, *Isa.* 54. he saith *all thy children shall be taught of God, and great shall be the peace of thy children: and in righteousness shall they be established.* Marke, the children of the Lord which are taught of the Lord, in righteousness shall be established, for who are taught of the Lord, and established in righteousness, they are in Christ the righteousness

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ness of God, who is the end of the Law for righteousness sake; So you that have heard and learned of the Father cometh to Christ Gods righteousness, and heareth the Son the prophet *Moses* spoke of that God should raise up. Now doe you believe that God hath raised up his Prophet that *Moses* spoke of that the people should heare, that are holding up Priests that takes tithes, temple, or Synagogues, doe you believe that this Prophet is come that *Moses* spoke of that God should raise up; you that are hearing the Priests that are taking tithes, are not you them that are to be cut of which *Moses* spoke of, which heareth not his Son which God hath raised, are not you here out of the Covenant that is everlasting, are not you strangers from the life of God, the Covenant of peace, but are in the confusion one with another, about words, the words of Christ, the Prophets, and Apostles, and so are not the children taught of the Lord which are established in righteousness. but strangers are from this Covenant of promise, and strangers from the life of God, through the alienating of your minds, and so are in the changeable; shall any thing formed against those children taught of the Lord, and established in righteousness prosper; and shall not they condemne every tongue that riseth up in judgment against them; the children of the Lord that are taught of him, and established in righteousness; are they againe, that are taught of the first Priesthood that takes the tithes that is changeable, and holds up the Synagogues, and Temple, and first Covenant, are these established in righteousness, and free from oppression, which the children that are taught of the Lord and established in righteousness from oppression they are free; and *David* saith who saw beyond the ordinances first Covenant that was to decay, and the first Priesthood that was to change, whose lips was to preserve knowledge, and the people was to seek at his lips; *David* that saw beyond that Priesthood and Covenant that saw Christ, he out stripped all his teachers, *Psal.* 119. 99. *I have more understanding then all my teachers*

kers; for thy *Testimony* is my meditation. Marke; the Testimony of the Lord was his meditation, for thou taughtest me, how sweet was thy words to my tast, yea sweeter then the honey. Marke; here *David* out stript them all, who had heard and was taught of God, and said thou taught me, he out-stript he had more understanding then all his teachers, and said oh how love I thy Law, it is my meditation all the day, and saith *Solomon* his son, *Prov. 6. The Law is light*, who said to doe justice is more then sacrifice, who said *Prov. 8. I was with him in the beginning, before the earth was, and the hills was settled*; and so he saw beyond the first Priesthood, who saw in the beginning, and before the beginning, when he gave to the Sea its decree and commandement, and appointed the foundation of the earth. I was with him and took my solace in the compasse of his earth, and my delight was with the children of men, when he established the clouds, when he prepared the heavens, before he made the mountaines, and settled the hills, when he had not made the earth, the field, or the highest part of the world, then was I by him as one brought up with him, daily his delight, here he sees over all the world, *Prov. 3.* And saith, *Job. 12.* which came to heare God, and after came to see him, aske now the Beast and they will teach thee, and the foules of the aire and they will tell thee, and speake to the earth and it will teach thee, and the fish of the Sea and it will declare unto thee, who knoweth not that in all these the hand of the Lord hath wrought, in whose hand is the soul of every living thing, and the breath of all mankinde.

Marke; minde this hand in which the soule of every living thing is, and the breath of all mankinde, marke this hand, feele and know this hand, then you'l know that which doth the valiant things, and you'l come to know that which will teach you.

And now is the time come of *Isaiahs* prophesie, that the teacher shall be no more removed into a corner, though they have bread of affliction, and water of affliction, and

thine eares shall heare a word behind thee, saying, this is the way walke ye in it ; now all people being strangers from the Covenant of light, their faces toward *Egypt* which is darknesse, the word calls behind, and all people being walking toward the first Priesthood that is changeable, and the first Covenant that is changeable, and doth decay, and to the Synagogue and Temple, and the ordinance that Christ blotted out, and maintaining the Priesthood with tithes, which was of the first Priesthood, which the command is changed that made them, and the command disannulled, now this word is behind all these, for that is not the way, and the word saith this is the way from all those wayes, the word saith Christ is, Christ is the way who saith learne of me, and saith God this is my beloved Son heare ye him, him that *Moses* said God would raise up, this is the word, heres the voice behind, and who heareth this voice, and hath heard this word, heares the Son ; in these last dayes God hath spoken to us by his Son who is heire of all things whose name is called the word of God, *R. v. 19.* Now they that are of the Jewes was holding up Synagogues, and Temple, and Priesthood, that holds up the first Covenant as the Jewes was ; the Priest that takes tithes, they will not heare this word, nor this voyce behind him, they will none of Christ, will not suffer him to reigne over them, and so will not heare the Prophet that *Moses* said God will raise up, and said people should heare, and so disobeyes *Moses* command, and Gods command who saith this is my beloved Son heare ye him, and Christs command, who saith learne of me whose name is the word of God, so they that had the letter know nor the word, so they that have the letter knowes not the voice, now nor the word but flies to the Priests lips, and Synagogues, and Temple, and there the Priests lips that takes the tithes must preserve their knowledge, and so will not heare the word, nor the voyce, so imprisons and persecutes them that comes to tell them of this word, and this light, and halle them out of the Synagogue, and put them into prison as they did

did in the dayes of the Jews, now here *Isaiab* saw the word and the Covenant of light which the Apostle preached, and knew this voice, and this way which the people was to walke in, which he saw beyond sacrifice, and offerings, and Priesthood, and first Covenant, for he saw Christ, and said this is the man whom God hath regard to, who was of a broken heart and contrite spirit, and trembles at his word, *Isa. 66.* and *Jeremiah* which saw beyond the first covenant, first Priesthood, and Tables of stone, statutes, and ordinances, saith the Lord by him; I will make a new Covenant with the house of *Israel*, saith the Lord after these dayes, mind, *He put my Law in their minds, He write it in their hearts, He be their God, and they shall be my people.* marke, here was dayes when the Law was established in stone, and they were to write them upon the walls, and upon posts, and they were to have fringes to put them in remembrance of them, now here was these dayes, but saith the Lord after these dayes, *He put my Law in their hearts*, they had put them in Tables of stone, there was these dayes, these dayes the people was to have the Law taught, and to have the Lord taught and his Lawes, and his statutes, and his ordinances.

Now the Law being written in the heart according to the promise of the Lord, who performes and fulfills his words according as it is spoke, who saith, *He will put his Law in their inward parts, and write them in their hearts*, after those dayes (marke) after the former dayes, and *I will be a God to them, and they shall be my people*, and they shall teach no more every man his neighbour, and every man his brother saying know the Lord, for they shall all know me from the greatest to the least of them, saith the Lord, and *He be mercifull to their unrighteousnesse, For He forgive their iniquity and remember their sins no more.* Now while the Law was written without in the Tables of stone, or upon the posts, and had fringes to put them in mind of the Law, they taught every man his neighbour, and every man his brother. But these were the dayes when



the Laws were written upon stone, the first Priesthood, the first Covenant standing. Now after these dayes, the end of the first Priesthood, the first Covenant, and the decaying of it, this comes to witnesse the Lord having written his Law in their hearts, and put them in their inward parts, marke, the Lord having done this, every one feeling this which the Lord hath done putting his Law in their inward parts, and written them in their hearts; they feel here the Lord nigh them, and they that feeles this, feeles the promise of God fulfilled, and knows the Lord, he having put his Law in their hearts, for this will teach every man to know the Lord, and here every one shall feeles the Lord is mercifull to their unrighteousnesse, and their iniquities, and their sins he will remember no more, such as feeles the Law written in their heart, his promise fulfilled, knowes this, and knowes the Lord, yea the least of them to the greatest of them, so that they shall not need to teach one another, saying, know the Lord; thus saith the Lord who hath promised this, which giveth the Sun for a light by day, and the ordinances of the Moon, and the Stars, for a light by night, which devideth the seas when the waves thereof roare, the Lord of hosts is his name, mark, *If these ordinances depart from before me saith the Lord, then shall the seed of Israel cease from being a Nation before me for ever.*

And now is the Lord known, and his promise fulfilled, and his ordinances performed, who hath put his Law in their hearts and written them in the inward parts of his people, and he is their God, and these need not teach every man his brother, and every man his neighbour, saying, know the Lord, for they shall all know me from the least to the greatest, saith the Lord, and these they shewing this *That the Law of God written in their hearts, they know the Lord, the least to the greatest, Jer. 31. and Ezek. 11. saith the Lord to him, Ile give them one heart, and Ile put a new spirit within you, and Ile take their stony heart out of their flesh, and give them a heart of flesh, that they may walke in my statutes; and keep mine ordinances to doe them, and they shall.*



*shall be my people, and Ile be their God, and now this spirit is witnessed which the Lord hath put within his people, and hath given them a new heart, and this is the one heart, the new heart which the people of God comes to be joyned together withall to God, and this brings them to know Gods statutes and his ordinances, and this brings them to know the Lord to be their God, and themselves to be his people according to his promise, they shall be unto me a people, and Ile be unto them a God, but as for those hearts that walkes after the heart of their own detestable things, and their own abominations, Ile recompence their way upon their own heads saith the Lord God.*

Now heres the end and portion of such who walkes from the light of Christ, walkes from the light, so from the Law, for the Law is light, but they that witnesse the new heart, the one heart, if it be thousands, yea ten thousands, these walkes over all the abomination and detestable things *Jer. 16.* of the world, and sees the Lord recompencing upon their own heads, such as walkes after their own hearts, they are not in this one heart, but in the heart that is desperately *Jer. 16.* wicked, and deceitfull, and that is the old heart, the corrupt heart that is desperately wicked, and this is the portion of them that wa'kes after detestable things and abominations, *God will recompence their own way upon their own heads, marke, Their own way upon their own heads,* and saith Christ the second Priest, the righteousness of God, the everlasting Covenant of light, life, and peace, when he was to leave his disciples, and to passe away from them, saith he, *Ile send you the comforter,* to them the comforter which is the holy ghost, whom the father will send in my name, he shall teach you all things, marke, they that was of Christ and followed him, the Comforter the holy ghost, should come unto them, from the father, which Christ is the way to, which holy ghost should teach them all things, and bring all things to their remembrance. Whatever I have spoken to you, now mark this is it that must teach, and was to teach, and must bring all things to remembrance, which

which Christ hath spoken to his disciples, marke, this brings to remembrance, the holy ghost, the Comforter which comes from the Father, the Spirit of truth, which leads into all truth, now who would have any thing to teach them, and to bring to their remembrance all the things that Christ hath spoken, and to teach them and not the Comforter the holy ghost, they are besides the thing, and theres all the jangling about the words.

And this is it which brings them to remembrance, which the same baptizeth and shutteth out of the old memory the words, he which hath them in the old memory, hath not the holy ghost to teach him; Now thousands are come to witnesse the holy ghost, such as are learned in letter, and unlearned in letter, which holy ghost teacheth them, and brings to their remembrance the things that Christ hath spoken, it brings them to memory that which is brought to memory, and not without it is not taught; neither learned nor unlearned as *Peter* speaks of but this is it that teacheth, the holy ghost, and brings to memory, and lets them see the words, ye all things as Christ hath spoken; so peace I leave with you.

And the disciples and Apostles which witnessed Christs resurrection, and heard him, witnesse the holy ghost teaching, these had received the holy ghost from the father, which things saith the Apostle we also speake, not with words of mans wisdom, marke not with words that the mans wisdom teacheth, but which the holy ghost teacheth, comparing spirituall things, with spirituall things, marke these speakes not in the words which mans wisdom teacheth, not in the words take notice of that, but which the holy ghost teacheth, and so these witnessed now Christs words fulfilled, the holy ghost shall teach you, and bring to their remembrance whatsoever I have spoken to you, now these saw Christs words fulfilled, which we do now as be in his life, and witnesse the holy ghost, for these come to witnesse that are here, that which Christ spake come to passe and injoyes it, here every one comes to know what the

the holy ghost teacheth, here spirituall things is compared with spirituall things, and then you that are come to this teaching of the holy ghost teaching, you'l know those things which also is spoken in words of mans wisdom which that teacheth theres the words of mans wisdom which that teacheth, and these things which they speake. Now they that witnesse the holy ghost teaching, witnesse a teaching above that which teacheth, not in the words which mans wisdom teacheth. marke, not in the words, 2 Cor. 2. Now they that be from this teaching of the holy ghost in mans wisdom after its teaching, and looks at the words, gets up heapes of teachers after their own lusts, and itching eares, itching after the words of mans wisdom, and the words that teacheth in mans wisdom pleaseth them, and these turnes after fables, who erres from the truth, and are from the holy ghost teaching, 2 Tim. 4. and are desiring to be teachers of the Law. 1 Tim. 1. understanding neither what they say, nor what they affirme, we say the Law is good if it be used lawfully, marke, and take notice of this, the Law is good if it be used lawfully, knowing this, that it is made for the unrighteous and lawlesse, knowing it is not made for the righteous, but for the lawlesse, ungodly, disobedient, and sinners, for the unholly, prophane, murderers of fathers, of mothers, man slayers, for whoremongers, and them that defiles themselves with mankind, for liars, for perjured persons, if there be any thing that is contrary to sound doctrine, according to the glorious Gospel of the glorious God, which is the power of God, for these actions are contrary to the righteous, so it was made for such, and not for the righteous, *For Christ is the end of the Law for righteousness sake, to every one that believeth.* Nevertheless the Law is good in its place upon them that doe not believe, but be in the sin and pleading for it, and such are teachers of the Law, which doe not know what they affirme, nor whereof they speake, for them that did preach Christ, that was taught of the holy ghost, said the Law was changed by which the

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Priesthood was made, and the commandment was disannulled which gave them tithes, and so those teachers of the Law which they did not know what they affirmed, nor whereof they spoke, was not taught by the holy ghost, which lets see Christ the end of the Law, the righteousness of God to every one that believes for righteousness sake.

Now the Apostle who witnessed Christ Jesus the everlasting Covenant, who saw the end of the Law, the end of the first Priesthood, the decaying of the Covenant, enjoyed this which the Prophet *Jeremiah* did give Testimony of, and saw it fulfilled. Now saith the Apostle if that first Covenant had been faultlesse then should be no place be found for the second, for finding fault with them he saith, *Behold the dayes come saith the Lord when I will make a new Covenant with the house of Israel, and the house of Judah, and not according to the Covenant that I made with their fathers in the day when I took them by the hand, marke, to lead them out of the land of Egypt, because they continued not in my Covenant, I regard them not saith the Lord, marke, because they did not continue in Gods Covenant, he regarded them not, but now the Covenant which God makes with his people, not according to that Covenant which the people did not continue in, the Lord regarded them not, for this is the Covenant that He make with the house of Israel after these dayes saith the Lord, He put my Law in their minds, and write them in their hearts, I will be to them a God, and they shall be to me a people, and they shall not need to teach every man his neighbour, or every man his brother, for they shall all know me from the least to the greatest; and He be mercifull to their unrighteousnesse, and their sins and iniquities He remember no more.* He saith a new Covenant, he made the first old. Marke, now that which decayeth and waxeth old, is ready to vanish away, now who are in this new Covenant, not according to the old made with the house of *Israel*, and the house of *Judah*, hath the Law put in their mindes, the Law of God, and written in their hearts,

hearts, these witnesse the light for the Law is light, thy Law is light, and they need not to teach his neighbour. or his brother, for this willt each every man, yea the least to the greatest, and who witnesse this light, the Law written in their hearts, and in their minds put, they know and witnesse him that is mercifull to their unrighteousnesse, and their sinnes and iniquities he will remember no more, who hath put his Law in their minds, and writ it in their hearts, here the Lord is their God, and they are his people, and they that are here witnesse the new Covenant received from God, and he maketh the first old, mark, he maketh the first old, they that be in the old, and the decaying, and mans wisdom teaching, these be out of the new Covenant, and knowes not the Lord that gives the new, and now that which decayeth and waxeth old is ready to vanish away, mark, waxeth old, decayeth, vanisheth away, and they that doe not witnesse the new, put into their mindes, and written in their hearts, they know not the Lord, they be in that which the Lord maketh old the first, and that which decayeth, and waxeth old, and is ready to vanish away, now this the Apostle saw in his dayes, now such as be in the new Covenant of God the Law written in their hearts, and put in their minds which is the light, these sees the decaying, and the waxing old, and the vanishing of the other, and so these sees those dayes while it was standing, and these sees those dayes of the new Covenant which is come after those dayes, Christ is come the Covenant of God, to doe his will in the volumn of thy Book, the everlasting Covenant of light, and life; and this is the Covenant that He make to the house of *Israel* and *Judah*, to the Gentiles a Covenant of light to the Gentiles that be in darknesse; and the Jewes and the Gentiles that be in the light they be in one way, and with the light they come to know the Lord, and having received the light put into their mindes, they come to have the Law written in their hearts, and put into their mindes, and he that receiveth the light, receiveth the Covenant, whether he be Jew or Gentile, so

he that receiveth the Covenant, the new Covenant, the Law written in their heart, these receives a new heart, the stony heart goes away, for the stony heart will hold the decaying things, and them that waxeth old, and vanisheth away, and with that heart God is not seen; and now that was not the heart which was desperate wicked and deceitful that the Saints was one in, for where the Law is written in their hearts, that is taken away, and so comes to witnesse the new Covenant, and the new heart, and the one heart, and this was the heart the Saints was in, who believe in the light Christ the Covenant of light, and with this they come to witnesse the law and holy ghost teaching and this turned them from mans teaching in the wisdom of words, the holy ghost did and these come to witnesse the pure heart with which they see God, and know God, which they that heare out of this did not, and this Covenant, this everlasting new Covenant is witnessed in our dayes, and this new heart, and this pure heart, with which heart God is seen, and God hath put his Law in the minds of his people, and in their hearts hath he written them, with which they doe know him, and he is their God, and they are his people, and these witnesse the which the Lord hath spoken formerly, in the ages past by his Prophets to be fulfilled and come to passe, for that is the end for which the Scriptures was given forth, to be believed, fulfilled, read and practised, and saith *John*, let that therefore abide in you which you have heard from the beginning, mark; which you have heard from the beginning, heard from the beginning let that abide in you, for I am the light of the world, and doth inlighten every man that cometh into the world, him by whom the world was made, before it was made, by whom it was made, and all things was created for him and to him, who is the heire of all things, glorified with the father before the world began, inlighteneth every one that cometh into the world, that all through him might believe. And this is the light that shines in darknesse, and shewes darknesse, and sin, and evill, which cometh from

from him who is the light, and this was the light which the Apostle was sent to turne people from darknesse to ; so turning to the light, turns to Christ to him from whence it comes, by whom the world was made, and they that heare the light, heares that which was from the beginning, and heares that which ye have received from the beginning. Therefore I say unto you all, let that abide in you which you have heard from the beginning, the light, and if that which you have heard from the beginning shall abide in you, you shall continue in the Son, and in the father, for this comes from the Son, and the father, and leads up into the Son from whence it comes, the light, and this is it which you have heard from the beginning, therefore I say unto you let that abide in you, and this is the promise which he hath promised us, even eternall life.

And these things have I written unto you concerning them that seduce you, now them that doe seduce, seduce from that which you have heard from the beginning, which he that abides within continues in the father, and the Son, and comes to receive eternall life which is the promise. Now the seducer did teach which had the seducing spirit, but those are they which be out of the truth, and abideth not in that which he hath heard from the beginning, but is out of it.

And this is the word of the Lord God to you, and that is the forcerer that is out of it which is heard from the beginning, and brings to eternall life, and brings to have unity with the father, and the Son, and this is the word of the Lord God to you againe, which the seducer is out of, which would seduce from it, and seduceth all that is from it, that which is heard from the beginning. And heares the world of wickednesse under the power of the seducer, which seduceth from that which was heard from the beginning, from having vnity with the father, and the Son, and these are under the power of the seducing teachers, and he that is out of this denyes the Son, ye and the father also, which hears not that from the beginning, that the anointing



which ye have received of him abideth in you. Mark, abideth in you, the light which cometh from the holy one, from him by whom the world was made, mark, now it abideth in you, the anoynting which you have received from him, from Christ, from the holy one, and you need not that any man teach you, but as the same anoynting teacheth you of all things, mark, that which you have received from the beginning, the anoynting which abideth in you, it will teach you, and you need not that any man teach you, but as the same anoynting teacheth you of all things, mark, but as the same anoynting teacheth they that abideth in it.

Now who hath teaching, but not as the same anoynting teacheth him, they are led from the holy one, and so are seduced, for they need not any man teach them, but as the same anoynting teacheth of all things that comes from the holy one, which you have received of him, of Christ by whom the world was made, so the seducer leadeth from this anoynting which ye have received of him which abideth in you, and you need not that any man teach you, but as the same anoynting teacheth you. Now there is a mans teaching which drawes from this anoynting, which you have received, which abideth within you, and telleth you that ye have need of teaching, which the holy ghost teaching saith you need not that any man teach you, but as the same anoynting teacheth you of all things, and is truth, mark, of all things the same anoynting teacheth you, and is truth, and is no lie. Mark, this is that which abideth in you, and even as it hath taught you this anoynting, ye shall abide in him, mark, in Christ from whence it comes, none comes to abide in Christ, but even as this anoynting which they have in them teacheth them, they shall abide in him, and it is truth, and no lie, and they need not that any man teacheth them, but as this anoynting teacheth them which abideth in you, and even as you are taught, you should abide in him by whom the world was made, and so see over mens teaching, and them to be out of this,  
and



and the seducer under it drawing from it. And now little children abide in him, that when he shall appeare you may have confidence in him, now who abides in him, abides in that which they have heard from the beginning, they that abide in this, abide in the anynting which they have received from him who abideth in them, and these need not any man teach them, but as the same anynting teacheth them of all things, and it is true, and no lie, and received from him that you abide in him, even as it hath taught you; you shall abide in him, mark, as it hath taught you, you shall abide in him, but as you abide in that which man teacheth you, and the seducing teacheth you, they draw you from this anynting that abideth in you, such doth not abide in him nor the truth, but believe lies, but these come to the shame out of the confidence. But ye shall not be ashamed at his appearing who abide in him, who are taught with the anynting, but ye shall have confidence, and if ye know that he is righteous, you know that every one that doth righteousness is born of him, and this they know that abide in him, and are taught of the anynting, and these comprehends the seducers, and mens teaching, and such as drawes from the anynting that abideth within you, mark, it abideth within you, and none comes to abide in the Son, but who abides in that, and are taught with that, with the anynting, and even as it teacheth them, they shall abide in him, in him by whom the world was made. And so the seducer, and mans teaching people draweth from the anynting that abideth in them that must teach them; for if the man-teacher, and the seducer suffers people to own that which abideth in them, and that they need not that man teach them, but as the same anynting teacheth them, the seducer and mans teaching will soon fall, and man will have nothing to doe, as every one is taught with this anynting which they have in them, they shall continue in the Son, and in the father, and to you this is the word of the Lord God.

*Christs way, and Judas way.*

Christ Jesus who is the unchangeable Priest, is the way to the father, who is the Light, he is the way to the father of light, and all the changeable Priests are not the way, that takes the tithes, holds up Synagogues and Temple made with hands where the hirelings are, and such as divine for money, teachers that bares rule by their meanes, seekes for their gaine from their quarter, shepheards that seeks for the fleece; the teachers that through covetousnesse makes merchandize of the people, and teachers for filthy lucre sake, which have the love of money, which is the root of evill, and these be all out of the way, which is the light, and all them that be under these they be kept out of the way by these, and taught to deny the way, which is taught to deny the light, which inlighteneth every one that cometh into the world, and raises and blasphemeth against the way, both teachers, and their hearers, which the light that doth inlighten every man that cometh into the world, this is the way that came from the father of light, which lighteth every man that cometh into the world, and cometh from the father of light, and goeth to the father of light againe. *I came from the father, and goe to the father againe. I am the way, the truth, and the life, no man cometh to the father but by me, who am the way to the father, the light, truth, and life, and who cometh to me, cometh to the father, who am the way to the father, who cometh not to me, cometh not to the way, and cometh not to the life, and cometh not to the truth, and cometh not to the peace.* Now the way of the Devill was from the truth, who abode not in it, and he deceived Eve, he that was from the truth, and she gave to Adam, which did eat, which before it was said unto him, he should die the death; which led out of the command of God, and so into death, which he did and died; and drove from God, being gone from his command, so goes from God, so the way from the command of God, is death; the command is life, the way from it is death, he that abides not in the truth, but goes from it, abides not in the way of God. Now Cain went from the command of God, which command is light, so Cain a murderer, so the Devill who abode not in the truth. Now heres the Devills way, now heres Cains way, both murderers, who goes from the light, from the truth, from the light which is truth, so from the truth which is the command of God, and the Lord said unto Caine, if thou doe well shalt thou not be accepted, and if not sin lieth at the doore? he did not well he disobeyed the command of God, and so went out of the command of God, and all the heathen which knowes not God are out of the way, which is the light, and all the Jewes who had the law of God, them that talked of the words of it, and obeyed it not, was out of the way which is the light, for the Law is the Light, and the Law not Christ when he come, who was out of the Law, which is the light.

and the obedience of it, and these saw not Christ when he was come who was the light, the end of the Law, which is the way, the new and living way, and Christ the end of the first Priesthood, the end of the first Covenant, the end of the Temple made with hands, and the end of all the Synagogues, teachers, and Temple teachers that takes tithes, who is the way to the father, and the church in God the father of our Lord Jesus Christ; Now them that believe in the light, and walke in the light, that enlighteneth every man that cometh into the world, they walke in the way, they walke in the truth, receive the life eternal, these come to witnesse the holy one; the anyoynting in them which they need no man to teach them; but as the same anyoynting teacheth them all things, and is truth, and is no lie, and as every one abideth in this anyoynting which is within them, received from the holy one, when he doth appeare, they shall appeare with him in glory, for it is the way, comes from the way, and it is the way to the glory, but who are turned from the light, which they have received from Christ the holy one, him by whom the world was made, which was glorified with the father before the world began, I say who turneth from this light; goes from the eternall honour, the eternall glory, the eternall riches, the everlasting Priesthood, the everlasting Covenant of light, life, and peace; they goe from the way, they goe from the truth, they go from the life, is from the way to the father, where the church is in God. Moreover them that goe from the light to the Priests that take the tithes, and holds up Synagogues, and outward Temples made with hands, which devines for money, and teaches for filthy lucre, and seeks for their gain from their quarter, and baires in le by their meanes, and seeks for the fleece; them that follow such, *Judas* is their way, not Christ for they are gone from the light Christ, the unchangeable Priest, to the changeable, they may talke of Christ, but are gone from him, that are gone from the light, to *Judas* which had received part of the ministry, when he forsook Christ he went and betrayed him, and sold him to the changeable Priest, and betrayed him to them; so whoever forsakes the light which doth enlighten every man that cometh into the world, which they be enlightned withall; and goe to the changeable Priest, *Judas* is your way, you that have been convinced with the light, and are gone from it, o the Priests, the Synagogues, Temple Priests, that take tithes, you speak evill of the right way, and cause others to speake of it, who through covetousnesse make merchandize of you, for the light is the way, and the light is the truth, and all them who hates the light, who enlighteneth every man who cometh into the world, nor cannot believe in the light that enlighteneth every man that cometh into the world, they doe not believe in the way, nor in the truth, nor in the life, these doe not receive the Gospel; for they doe not receive the light of the glorious Gospel, the God of the world having blinded their eyes, the light of the glorious

glorious Gospel which is the Image of God, they doe not see him by which the world was made, which lighteth every man that cometh into the world, which doe not see the light of the glorious Gospel, which lighteth every man that cometh into the world, which light is the power of God; and you may see all that be out of the light, you be out of the way, out of the truth, the Jewes was out of the way though they professe the Scriptures, and they persecuted the way, and the christians now that be in the letters, now be out of the way, and persecute them that be in the spirit, and crying up the letter, and crying against the way, the light that enlighteneth every one that cometh into the world, as the Jewes did which cried up the outward ordinances, and the Law, and the letter, but denying Christ, which lets them see the end of it; and persecution was ever out of the light and so was ever blind; this is the word of the Lord God to you all; *Judas* was out from the light, and so from the way, Christ when he went to the changeable priesthood, he went out from the everlasting Priesthood, so they all now that goe to the Priests that take tithes, and Synagogues, and Temple, from Christ the everlasting Priesthood, and receives not gifts from him, who gives gifts that are perfect, that are for the perfecting of the Saints, but the Priesthood that takes tithes, and holds up Synagogues and Temples, saith that men shall not be perfect while they be upon earth, you are an imperfect ministry, and a perfect ministry is the way, and Christ is the way, who receives gifts from him he is perfect, and receives gifts from him, who is perfect for the perfecting of the Saints, untill that they doe come to the unity of the faith, and the knowledge of the Son of God to a perfect man, and to the measure and stature of the fulnesse of Christ, who perfecteth for ever them that are sanctified, mark, he perfects them for ever, but this ministry now and the work of this ministry is denied with the ministers that deny the light which enlighteneth every man that cometh into the world, which have not received their gifts from Christ, which makes perfect, who ascended far above all principallities, and powers, which was glorified with the Father, with the glory which he had before the world began.

G. F.

F I N I S.